# A Sarmon, of Jhon Oecolampadius, to yong men, and maydens.

Trans: by John Fox

BODLEIANA · BIBLIOTHECA · BODL

4.

# To his harty freind Master Iegraue John Foxe the translatour, whych yth grace and lyght of the holy spirit.

Sythen the tyme I fyrst perceiued in you, your desire to the word of God and hys holy institution, I haue not ceased to be sollycytus in mynd and prayers for you, desiring the father and sender of our Captaine Christ to encrease that thing in you whych he hath begone. And that inwardly you myght be replenyshed wyth plentuous spyryt and knowledge of the great glory and ryches, which is geuen vs in Christ to thentent you myght be altered in the sence of your mind to a new mā, And professly forsak the vaine fruition of thys earthly world, and to embrace ỹ glorious vocatyon whi-

che we called to in chriſte. The whi-
che I thynk is hard for you and us
all to do. The ſence of our fleſche is
ſo ſtrong. The temptyng ſpyrytt is
ſo ready. Neuertheleſſe inſomuche
yet it is our partes wyth mutuall
conferring one to exhorte an other.
And alſo for the brotherly affection
I beare to youwarde, I cānot nor
aught not I ſuppoſe, but ſome
thyng I ſay as concernyng your
ſpyrytuall eadyfycation. And by-
cauſe yow ſhall not take my exhor-
tacyones whyche be but of feble
weyght, for you to ſtyk vnto, here I
haue traunſlated and ſent to you
a fruitfull adhortacion of a famoſe
Chriſtiane I, Decolāpadius, deſy-
ryng you to accepte well in worthe
thys labore beſtowed, and alſo to
geue dilygent reding to his precep-
tis whoſe inſtitutions yf you wyll
attently mark and peruſe, I doubt
nothyng

nothyng, but you shall receyue no
smale fruyte thereatt, beyng
sufficyently instructed in
all thynges you shall
desize. The liuing
grace of chryst
be with you.
So be it.

Thys thing which I shall speake here to young mene which e must be fede fyrst wyth mylke and such tender meat, I wold lykewyse yow that be elders and more auncyente in chrystes doctryne, to practyse the same dylygently, euery man in hys owne house at home, for lytyll yt shal avayle thus openly to preache vnto you, vnlesse ye vse the same in your housholdes, the whyche pryuat and domesticall instructyone I thynke so profytable and necessarye in chrystes churche, that wythout yt our open sermones though they be neuer so good and learneyd shall lytell synke or remane in younge mennes hartes, by reasone theyr myndes and senses be so wanderynge and set vpon tryfles ratheyr than to marke anye good thynge, suche thynges as be holsome and for thet

soules

soules healthe fewe of theme re-
garde vnlesse they be brought vp
frome theyre youth in the feare
of god. To you now there fore
young men, I speake that be chry-
stened. Your parentes whether
they be alyue or deade, brought you
of a good and a chrystene mynde
to be chrystenede, that ye myght be
dead frome thys world and synne.
Remembre wherfore god dyd call
you to that lyfe not that you shuld
liue here and hepe vp riches in this
world, but that you should inheryte
the kyngdome of heauen. The whi-
che kyngdome shalbe geuen only to
them that feare god, & worke righ-
tuesnes, yf we lyue wyckedly and
cõtynue in synnes, so as the fashion
of yonge menne and maides is to
doo, perpetuall damnatione and
fyer euerlastynge shall folwe, for
god is a iust iudge. Agaynne yf we

wyll walke in the commaundementes of the Lorde we shall fynde ioy and lyfe euerlastynge, in heauen withe the Aungelles and all godly saynctes. But yf you wyll not ceasse from your sinnes & wickednes but still remayne and wallowe in your noughtynes, loke for nothynge els but euerlastynge fyer withe the deuil. You yong persons you be bound to be obedyent to your Parentes in all thynges saue onely such as pertaynes to god and your soule ward, in all other matters yf you lyue not obedyent to them, ye haue no excuse before god the fyrste and pryncypal honor muste be to god, the next after to our parentes what profyt is it, yf thy parentes do tender the neuer so much, make the ther heire of all they haue, and pamper the vp w all maner of delycates. And thow to lose the fauore of God, with out

the which

the which, there is no health no quietnes, euen as though a man for one lyttell peace of lande full of wides and bryers, shuld for sake all ẏ whole ryches and treasure of the world. And at lenght the lord shall also fynde these out whan he shall iudge the worlde. All yought for ẏ most part folow the commen sort of people hauing no dyfferenc betwixt good and badde, and other not knowyng thynges sprytuall, or els not regardynge them, fyrste loke ye be obedyent to the word of God, and harken to yt dayly and dylygently. And if your parētes do grug theirwith or be offended, do you rather feare and regard your heauenli father which hath both power of bodi & soule, thā your fleshli parēts whiche haue no pouer ouer you but onli inwardli thinges whiche is rather then to be esteymed, God whyche is

almyghty & whyche hath promysed
heuē, or your parētes here whyche
geue you but earthly thynges and
suche as be transitory & casual to
euery blaste of fortune, Truly god I
knowe vndoubted some parēts why
che do all they can that there chyl-
dren, shuld not heare the worde of
God, O foules and peruerse people,
vnworthe to be named chrysten mē.
Yā must nedes here in this world
haue some god to serue, other the
god of heauen or els the deuyll the
great aduersary of mākynd, it must
nedes folow, for so sayth chryst ỹ no
mā cā serue two lordes at ons. Thei
whyche wyll not serue god, do serue
the deuyl, & be all the mynysters of ỹ
deuil which do not lede a chrystiane
lyfe, And for thys cause chrysten-
mens chyldren whā they be christe-
ned be told to abrenounce al ỹ wor-
kes of ỹ deuil, and so they promyse
here after

here after if ẏ liue, to lead a christiē life to folow what so euer Christ cō-maundeith to eschue what so euer god forbideth. And this voue pleaseth god right well. Periured and for sworune you be yf ye break your voue, say not now. I made no promyse at my baptyme. Thy parents & thy god fatheres promysed in thy be halfe, whome also here I charge and warne, that thys voue be performede and dyscharged. It hath bene taken for an heygh matter of godlynes yf a yong man had voued him selfe into some monesteri there to remayne in seruice of God & perpetuall pouerti. but vnlese they had bene entyced in with promysys and fayere flattery wordes, they wold neuer haue concented to that wycked madnes, to bynd them selues in abbayes, where as was nothyng lese thā the seruice of god excercised.

Now

Nowfor ỳ moſt part of yought they nether knowe what god, what the deuell, what good, or what euell meanes. Nether is god nor the deuill ani ſuch thyng as the paintezs make them. Yf you know how mercyfull god is how good, how meke. how gentyll, how ſufferynge, howe pacyent and iuſte he is: than you know god, for by thes propeztes we lerne what god is. Contrarywyſe, the deuyll is nothyng els but vnmercyfulnes, hattred, enuy, murder, lying, mockyng of our neyghbour, and al thyng that is nought, forthermoze they be the chyldzen of god whyche folow god in vertu in innocency, mercy, pety, and vnfeyned chazite. Againe thei be the childzen of the deuyll, whyche be lying, cruell, vnmercyfull, dyſobedyent to their parentes, periured. Thei whiche be obedyent to god, doo all ſuch

as pleaſe

as please god. They that serue the deuyll, doo that please hym. Wylt thou now serue god, then sett thyne eys of thy mind and marke chryste, be iust, gentyl, meke true, kaythfull. Thow hast abrenounced all ỹ worꝛ-kes of the deuyll in thy baptysme, now what be the worꝛkes of the de-uyl, I shal brꝛyuely declare. To bak-byte and speak yll of men, to moke, to dyspyse, to scoffe at widews and aged mẽ, to geue no reuerẽce to thy parentes, and chefly to neglect the worꝛde of god, and to blasphem hys name, worꝛdly men loue to go pom-pusly arayde, wyth ther hosse Jag-ged ỹ play & make mery as thowgh they shuld euermore lyue, & neuer perysh, they ryot and reuell they vse most impudent dansces, they go vp and doune from one streat to an o-ther all the nyght long wyth theyr crying & routtyng they take away

frome

from aged mē and infyrme persōs
their naturall reste and quietnes.
They lyteil regard there parentes
cōmaūdemētes, what so euer they
speke vnto them, they make lyght
an a moke at yt, yea & that is wozse
the greatter sozte of them can not
say the Lozdes prayer right, and yf
they can say the wozdes, ỹ strynght
and spzit therof thei haue not. They
bable vp ther prayers as the nounes
were wount to do theyr psalter. But
such yong men as serue and addyct
them selues to chzyst be not polluted
wt such manner of wickednes. Then
such lewed and wicked persons wh-
ych leade there tyme so abhomina-
bly, let them nothing hynder you in
pour vertuous doyng-, wether thei
be preestis oz lay mē oz what so euer
they be, foz the pompe and pryde of
thys wozld, yet neuer pleased God.
noz neuer shall. And yet it is plaine
suche

such thynges do greatly delyte and sturre vp yong mē such as haue not yet learned to folow reason nor cō-cyder the ende and death of man. Yt is nothyng els all thys but vanyte, to pastyme, to spoꝛt, to dꝛyncke, to feight, to set il le, to solace. O Lord how petifully is our youth bꝛought vp, euen from there chyld age. wher-eforꝛe when they cum to be men af-terwarde ther fruites appere ther-after. In like as our first parentes in paradyce a place of all pleasure, were forbid from thaple, that aboue all thinge thei shuld be ware and be circūspectid therin. But after that through the deueles instigatiō they had committid in takyng of thaple, they fell into all maner of myserys, where with we be all now oppꝛessed to thys day. Euen so lykewyse, it is now amongest youth which suppo-seth the Glory of thys wozlde to be nothinge elles but all

pleasure and delite and all together
honei, whan in dede it is bitter poi-
son, and verili euerlasting dãnatiõ.
I do not here speke agaynst honeste
myrth and such maner of exercyce
of the body as be cumly. But bica-
use I perceaue the deuell thus to go
a bout with such delytes and baytes
to snare yong mẽ and maides, and
so to seduce them frome all goodnes
yf they wyll consent vnto hym that
at leynght he makyth them cleane
desperat, bothe with out all feare of
god and all shamfastenes. which is
the onely ornament of all yong age
in so much that nether they regard
god, nether truthe, nor iustice, good
nes nor honesty nor no other vertu
wherof also proceideth there grea-
ter dystruction that they wyll not
harken to the word of god, nor be
not brought vnto yt by ther parẽts.
O you parentes litell do you know
what

what a charg lieth apō your backes. And you chyldren, whan wyll you remembre and consyder what yt is, you promysed to god in your baptysme? Yt is not to be neglected, I tell you, that you boue & promysse vnto god: he requireth our fayth, & suche vnfaithfull false couenāt brekers he wyll punysh and that most sharpely. The lorde setyth before vs tow wayes, the one, to lyfe, the other to dystruccyon. Marke nowe well ye chyldren of the lorde. The one is sharp thornie & full of briers, which few men do walke, but after that yt be entred ones, yt ys very playne and pleasant & bryngeth to euerlaisting life. The other semeth fyrste delectable, as though it shuld cōducte vs to all maner of goodnes, but at leyngeh and last ende, yt castith vs head loung doune to hell, where ꝑ deuill and all his aūgelles

be kepte faste abydyng the daye and iudgment of god. Therfore saythe Christ. Mathew vii. Enter in be ꝑ straeyt wycket, for brode is the way that leadeth to perditiō, and large is the doze and many enter in ther at. And agayne strayet is the doze and the way narrow which leadeth into heauen, and fewe there be that fynde it. The lyke of all true christians folowyth thys strayet waye, in the which waye they be daily exercised and tourmoyled in perturbatyones of thys worlde, And they neuer ceale nor rest, to they haue finesshed there course and come where thei wold be. Say some. Then shall I not kepe company with my fellowes and aquaintance, shall I not make mery with my gossyptes and solace wꝺ thē ones or twise a wicke? I am no mounke nor fryer. what man is able to kepe so straite a rule,

you must consyder we be men, what
wold you we shuld do: here my con-
sel, good sonne, what thou shalt do,
for I know what the world is woūt
to abiect and saye, here, I say, and
obaye the word of god. And vndoub
ted thou shall sone perceyue thys
strayte waye now to thy seauyuge,
shortely to be easy and pleasāt. And
I do not doubt but at leyngth thou
shall gyue me great thankes for my
counsell, whiche haue kepte ȳ frmoe
suche dystruction and ieoperdy. I
wold wysh to all you yong men and
children, the eyes of your mind opē
that ye myght see the ende that such
men come to, One is slane beynge
droncke and madde, an other hath
his arme or legg stroke of, an other
goyth a robbynge & keyght wrong-
fully for other mens money and so
strokē dōne and slayne lyke a beste,
An other is hangged for a smalle

tryfle. And who can recyte vp all ỹ kyndes of death and diſtructiõ, that ſuch dyſobedyent perſons as theſe come vnto? what nede we any example to be brought whan dayly experyence declareth what ende & miſchef theſe wretches com to. And the ſame I ſpeke alſo to yong wemẽ and maydes. They be wanton and incontynent they haue and drawe to ſuch felowes after their owone ſort more lecherous than any gote, they ſcoffe & moke euery yong mane that cometh by them, they delyte. moſt in baudi ſonges. Some labore and bryngeth forth pryuely, and ſo they turne other to be common ſtewes or eles be dryuen to extreme pouertie, and ſo liue in contempte and miſeri all their life long. What honeſt yong man wold be copled or content to be ioyned in maryage w ſuch a beaſte? Then what coſte of

apparell

aparel haue thei ẏ most basse ⁊ beg-
gerli wemē which haue right nou-
ght yet how sūptuously they muste
go arayed, Amongst ẏ very gentyls
a mā shal not find more excesse and
pryde in vesture, wherfore learne
be tyme you Chrysten yonglynges
to feare ẏ lorde god. And with hole
harte ⁊ mynde harken to ẏ worde of
hym euery mornyng ẏ fyrste thīg ye
do, and euery sonday. And let it no-
thyng perturbe you, though ye be
gruged or cōtemned therfore for the
seruyce of god, for thys it ys ẏ plea-
seth god most heighli, it is no mater
whether we lyue or dye to the lorde,
that is ynoughe for vs, what shuld
passe for more? And thinke this ra-
ther and study how you may folow
hym. And care not for thys vayne
sort of men thys rascall rable of ruf
feynns whiche can nothyng els but
eate and playe ⁊ Jette the streyts
 to be

to be sene of other. And the same I spekе to yong maydes lykewyse, yf god send vs long lyfe here, and we spend it ī wātones, in ỹ world to cū we shall be cast into perpetuall fier. Hyeremy in hys lamentationes. iii. sayth, it is good for a man if he bere his yoke ī his youth. And good it is for a man yf he teach hys soule in hys youth to beare the yocke of godes commaundementes, if we wyll be contente to serue god, then shall the see ā tempest of our tentations soone swage, for ỹ lorde wyll neuer forsake vs. Thei which be elder mē, and haue receued light of god ī his gospell, know what I sai, ā greatly complayne ther mysery and ingnorance in which they haue bene brought vp and led. Oh (saye they) yf we hadde harde such knowlege in the scripture which now we here, thankes be to god, we wold neuer haue

runned

runned in the anger of god as we haue. Yong age maie bewel cõpared to tendre grafftes or buddes apte to be bended which waye you wyll, yf ye take them in time and while thei be tendre, but yf they be ons grouen and paste in bignes, it is but loste labor what so euer ye do, breake thē you shal sonner than bend them, after they be come to there nature. The same thīg we see likwise ī brute beastes. Take me a lyon and bring hym vp a mongest men, he wyll be tame. And lyke yt ys with children, yll education and bryngyng vp maketh much in marring a man. filthe wordes and baudy talke is a greate token of a corrupte harte. You must take better hede than ye haue done yet, what company your chyldren kepe, what cõmunycation they vse, & this shal make you christē people. children be as much consecrated to

god, as though they were anointed preestes, or shauen into any order of relygyon. Consyder groundly wt thy selfe and tremble, yf thou be in the anger of god, canste thou slepe quyetly or take any reste? Yt wyll vexe an honest man yf hys neybour beare hym dysplesure. And a gentyll chyld yf he see hys father sore angred with hym, he can not tell what to do to avoide his displesur with flatteryng, with wepyng he assayeth all wayes he can to be recõsyled a gayne vnto his father. Then how much more ought we to vse all meanes we maye, to be recõciled to our heauenly father, whome we haue offended so oft euery howere, whiche hath bothe geuen vs oure body and soule. They be but tryfles that our fatheres bestowe apon vs in comparyson to them yt we receue of god. The lorde our father ones

plaged

plaged the world with the floode of waters, onely reseruynge eyght persones, whome he preserued from the waters through hys mere grace only. Sodome and Gomore with many cyties moo he dystroyed with fyer, besydes what an infinite numbre of men haue bene slayne in battayle: who wyll not feare thys lord: he is slow to anger, he graunt tyth vs tyme to repente yeares sufficient. He sendith hys prophets before to admonish vs of his anger to come. Then yf we take no hyed by hys admonishments, hys vengance wyll stycke when we leaste thynke of yt. We know no ende of our lyfe, death crepeth euery day whyle we be moste in our ruste, and daylye in our pastymes. No man hath a commyssyon of hys lyfe how longe to lyue. Then why obaye we not the preceptes of god, and ceasefrō oure

sinnes

sinnes which slaye the soule. Many deceyue thē selues when they sinne secretly, supposyng that god dothe not beholde them, yf thou shuldyste walke in a deserte or in the most darkeste wode where no man could ese to the nor see the, yet god wolde see thy workes. Take hyde of hys vengaunce whiche is so sharpe, for we be redy to offences dyueres, wher w we greatly prouoke the āger of god. Worke ye the dedes that please god for these two go aiwayes to gether, to cease frome sinne and to worke charyte. If we cease not from sinne, we can not worke no goodnes that pleaseth god. Let vs demaunde our chyldrē thus, what sayth profesest thou, doste thou profese that fayth whiche the apostolyke church hath left: Tel me ỹ artycles of thy faith. I beleue ī god the father almyghty maker of heauen and earthe. et c.

Let

Let yong men be learned this crede perfectly, and let them saye yt not with mouthe. But haue yt in there hartes, ỹ they may set all there trust a pon God theire maker, that both he wyll and also is able to defende them. Thys it meanyth, almyghty God is the maker of all thynges of heauen of earth of thynges vysyble and thynges in visible. All thynges that be, haue there beyng of god, for with out hym nothynge is made. Corne, wyne, oyle, wolle, and all thynges els, yea the Aungelles of heauen. All come of god, here we muste cõsider that all these thinges were created for vs.

Oh what a mercifull father is this, whyche hath ordened such thynges for vs so vnworthe wretches: what wyll not he graunt vs hereafter, what wyll he denye now to hys chylderen: vnto elder men

and such

and such as be more growne in ther fayth the mystery of the Trynyte must be declared, so much as maus wekues may comprehend. There is one god whiche made all thinges, both the that are in heauen & that are in earth. If thou doste trust in god, thou mayst be sure the deuill cā not hurte ỹ, much lese no mortall creature. To beleue in god, is to haue a constaunte truste in god, and to driue al thine hope in him, al other thynges and creatures set a parte, and that shall cause vs to loue god truly, other els it ys but a feyned & hypocrytycall loue. It folloueth in ỹ Crede. And in Jesus chryst hys only sonne. All mankynde was damned vtterly for their greate and many folde offences, but chryste hath borne vpō his Backe all our sinnes satysfyenge hys father for vs, and deliuerīg vs from euerlastīg death;

that now

ȳ now we ſhould lyue to our maſter chryſte, who ſo euer doth inwardly beleue this, wyll conforme hys lyte honeſtly accordyng to the commandemẽts of god, eſchuyng all maner of vice, ſo muche as in hym lyeth.
There is nothyng more abhorrede amongſt true chryſtẽ men thã ſyne. Almyghty god fyrſt made Adam & Eue our fyrſt genytoures, and put them in paradyſe, geuyng them an eiſy commãdimẽt, which they tranſgreſſed, deceyued through the ſottyltie of ȳ deuyl, wherof we al take our offſpryngе. Ye know what they did, and what happened to them ȳ ſame infection now is gendered in vs. What mã doth not ſee thys and proue it daly in hym ſelf, but chefly in childrẽ as we may ſe, this more apereth by lytil & lytil. For they begyn to lie, to ſtele, to be light, to ſtãd chekmeat with their parẽts nothig

regarding

regarding god, what so euer is spo-
ken, yf we se any such vices spryng
vp in them, we must reforme them
in tyme w rodes & strypes, lest ỹ e-
uil invale & get the head, so ỹ ỹ hole
man shal be poysened w the venime
therof. And so they pzocure to them
selfes euerlasting dãnation, vnlese
they redrese them selues by tyme &
wstand such infections while they
be fresh & gryne. There is no yonge
mã such a babe how yong so euer he
be, but he can vnderstand what is
good and what is euyll. For this is
ỹ law of nature writen in all mens
hartes, doo to other as thou would
be doune to thy selfe, let vs intermyt
nothing in them which become to a
moze perfect reasone & vnderstan-
dynge, that they geue not thẽselues
to the deuyll. Here I admonysh all
childzẽ ỹ yf you se your parẽts slack
in hearyng the wozd of god, folow
not there

not their steps nor be not lyk them. All persons shal render a count to ỹ lorde, & euery man shal answere for hym self. Desire to go and heare sermons often, And the lord shal geue you plentifull grace to know hym, and shal open you a way to all vertues. The lorde shall preserue you frome all them that contemne hys holy word. Wherfore dyd christe dye to delyuer vs from euerlasting death. The excedyng great charite of god, dyd not spare his only begotten sone, but for vs all dyd bestow hym vnto the most cruel death, that who so euer dooth beleue in hym shall not perysh, but haue euerlastyng lyfe.

Therfore let vs loue hym agayne, and accordynglye honour hym for such benefytes, as he most ryghtuoslydoth deserue.

What gretter loue can theyr be my

dere

dere beloued childrn: If thou shuld
est fall in a depe pete of water, & a
stranger comynge by draweth the
out, Or If thou shuldyst ly sore syke
at the poynt of death, that no mane
shuide se any recouery in the, there
cometh a physicion and restoreth ȳ
to health, thou cuidest not shew no
lyke kyndnes agayne correspondēt
to such pleasures done to the. Much
greatter pleasures haue we recey-
ued of christ, which hath piucked vs
out of the mouth of the deuyll, dely-
uerynge vs from hell, and promysed
euerlastynge lyfe and Joy with the
Angelles. O dere chyld, say thus in
thy mynde, I wyll neuer syne more,
seynge that syne is such a fowll and
abhominable thynge. Yea and yf I
were cōstrayned to synne w̄ a thou-
sand deathes, yet wyll not I cōsent
therto. Christe was the sone of god,
before heauen and earth was mad,
which

why the at the time appointed of the father was made mā without any infection of synne, and liued with vs i earthe, And at last suffered for the synnes of al the worlde. Learne my children pacyence: Christ dyd beare hys crosse a pon hys owne backe, was knocked and scoffed, was scourged, and was crouned w̄ thornes. Mortify your membres in tyme, leste ỹ euill growe inward and at length breake forthe to your greate peryll and daunger, yt folow̄yth in the crede. The thyrde day he rose againe from death, ascēded vp. et. c. Learne thys (you children & elders also) I do not mumble vp these wordes without intellygēce. They be goldē wordes and worthy to be wrytten in all mens hartes w̄ the fyngar of god. Christ ys risen a gayn from death, and so shall we: doest thou doubt that thy body shall

ryse agayne: Chryst sayth it which can not lye, he sytteth on the ryghte hande of the father, from thence he shall come to reuenge the wycked, and to reward ỳ godli with heauen. All thynges are geuen hym in hys hand of the father. And though we yet here remayne in earth weyke & brickle vessels, yet do we tari & loke for oure ioyes to come, promysed vs by christ. And to whom did he promyse this? To such as once knowyng the trueth, be cõtent to lede a vertuous & an honest lyfe, as do suffer in thys present worlde much aduersyte, for who so euer intend to lyue godly in christ Iesu must nedes suffer persecution. In so much the lord hath so premonyshed vs, let vs be content what so euer happē, what so euer aduersyte we suffer for the glorifyeng of hys name. And yf thou were in seruyce with some myghtie lord or

prynce

prynce, it could not be chosen, but thou shuldyst abyde many perels, take much paynes, susteine greate cold, for the optaynyng and encreasyng of thy lyuyng. Than rather susteyne you the seruyce of thy lorde god, and doubt not of thy rewarde, for he hym selfe hathe promysed to rewarde ỹ in his endlesse kingdom. I beleue in the holy ghost. &c. which dyd teach and now dothe teach all the faythfull the truyth that Christ preached vnto vs. The operatyon of hym is to make vs dyspyse the worlde with all hys concupyscence. Yonglynges, here I admonysh you, whan so euer anỹ yll thoughtes tarỹ long in your mindes, be you certain it ys the deuyll that hath styrred vp the fyer. Caste hym out throughe prayer and almose dede. The good spryte dothe ingender in vs the remembrans of eternall thinges and

that be good, And let not the thyng that is good, dwell in a corrupte place. If we be slacke & negligente now whan we be called of our mercyfull father to hys heauenly feast, he dothe but well and worthyly, yf he call backe a gayne hys grace so gētilly of his mere tēderne offered vnto vs. Truly we be well worthy of many scorgynges and betynges, if we return again to our old vices, after we haue receiued and knowen the grace. Your goyng is much vnseable, your iagged & cut apparell so daffhyng a bout you, do declare a mad and a foolysh mynde, you be proude and puffed vp, you gyue no reuerence to your elders. The holy goste dyd not teache you thys, why do you neglecte hys inspyratyon & feyght a gaynst Sathan with all his pompe and that with contynuall prayers. Refyse the vyces whiche

growe in

growe in you. Good chyldren, lerne to pray gladly our lordes prayer, so shall you proue to good men, and shall be bo: he worshyp to the cõmen wealth and an ornamẽt to chrystyes relygion. Flee from such company whose mynde is all set to doo myscheyfe, These be wycked persones, which go about al they can toppres the veryte, by their maneres, their counseis, and lyfe: how be it, they be not able to euerte, although thei sumwhat obscure it, but onli in ther owne hartes, which delyte in lyes. God is mercifull and very gentill, therfore call apon hym in chrystes name. And dyspise not the grace of god, after the fall, yon of sum yong men, to foolyshe and lyghte, whiche yll prouyd for them selues both heare & in the world to come. But these flowers and life of theirs, will sone vade, & thã shall they perceiue

A forthynke in their myndes, what thei haue doune. I beleue ȳ catholik churche et.c. There is but one faith of all that euer haue ben, bothe prophetes and Apostelles. And thys vniuersall churche is not conteined in one place here, but in all places of the world chrystes church is dysplsed. be you not deceiued so to think christes church only to be, whych is gouerned vnder the wycked pope. The lorde hath hys people in euery place. The true church is ȳ whiche hath the worde of god, the olde and new testament, whiche hathe here sacramētes, baptyme, and ȳ lords bread. Yf any thynge be taught the a gaynste the ryght doctryne of the gospell by any man how holi so euer he be, be it to the accursed. Yf the pappystes do teach the true honor, worshyp, and dygnyte of chrysste. folow and embrace that doctryne.

But elles

But elles yf they teach any other thynge, that is their owne dremes and traditions, a voyde yt quickly, leste you bee defyled with the leuen therof. And be not quick ī beleuing them that say. Our forefatheres, y byshops with all the generall counselles, gathered together in the holi Ghost, haue appoynted this (though yt be directly a gaynste the worde of god) therfore you must beleue it vnder payne of eternall damnation Let them auaunte with their baggage and phantasyes, wherewith they haue infected and deluded all the world so long. Let the youth learne the worde of god exactly, so shall they easely iudge of the faythe and worde of god, and shall not lyghtly swarue from goddes ryght doctrine. The shepe of Chryst heare and perceyue hys voyce and folowe hym whyther so euer he goyth.

The forgiuenes of sinnes. &c Som
herytyckes there haue bene whiche
haue denyed forgyuenes of synnes,
and haue inuented I can not tell
what pestylent doctryne out of ther
owne heades. Also let these a voyed
with there errors. Christ cal-
lyth synners to hym dayly, Amen
dement of lyfe is preached to all
men for them to obtaine forgiuenes
of theyre synnes. Trouble not your
selues about aurycular confessyon.
To the lorde confesse your synnes
euery day and howre, the whyche
he only forgeueth hym selfe.
you fathers haue respecte and re-
garde of your seruantes & maides,
that they run not all the yeare long
in theyre fylthines with out feare
of god. And so doynge you shall be
lightly alowed of god. let thē learne
sermones early out of the worde of
god, wher by they shall learne to
know god

knowe god, which is the begynning of an honest lyfe: forgyue you all enuye and all hatered. And your father in heauen shall forgiue your offences. We haue remissiõ of synne, where? In the crosse, whã as christ suffered for all our synnes, that is, the synnes of al ỹ world. Thynke ye not there synnes to be pardoned, which lyue in all wyckednes and fylthynes. God forbid that we shuld saye such mene beleue in christ that haue theyre hartes full of filthenes and replenyshed with all mischefe. And let no man thynke yt muche, thoughe he suffer here sum kynde of crosse in thys world for ỹ iustyce & glory of god, we haue a promyse, of reysyng of our flesh, wherof the faythfull mã nothyng doubteth, but is suer, (in nothyng more) ỹ there is an other lyfe after thys much better and ioyfull. Thys is oure fayth

 which is

which is taught vs from our youth and which all christen men do pro-
fesse. Nether do we teach any other what so euer papistes bable of vs. yf this fayth be lyuely in vs, it wyll bringe forth fruytes accordyngly, What doth baptisme make, it clen-
seth vs in this maner from synnes. And lyke as the water purgeth the body, so doth the word of god purge the soule. Let vs abhorre & renoūce our fylthy and synfull lyfe, yf we be christen men in dede as we professe. Howbeit yet the appetite, & proneſſe to synne, remayneth in vs styll, the which yf we trust in the lorde, is pardoned and take away throughe grace. Our prayer with all desier, that the glory of our Lorde may go forward, and ỹ his kyngdom daily may be enlarged vnto all the endes of the earth, wyl they nyll they these wicked papistes. Let our supplica-
tion

cion and prayer be to god after hys wyll & pleasure, which standyth euer, & profitable to vs warde: Say, O most holy father helpe our infirmytees, forgyue our manifold offẽces. Gyue vs right faith, ỹ we may be applyaunt to all good workes which your wyll requireth. Deliuer vs from euill, that is, from ỹ deuill that he haue no power nor impery vpon vs. Exercise your selues much in the lordes prayer, Put a waye ỹ bokes of your wicked praiers wher of, all the world is full. And be not like the hypocrytes whiche haue a greate pleasure to bragge theyr prayers before other men, whyche also stand ī euery corner of ỹ stretes that they may be sene of all mẽ, but these haue theyr reward alredy, let them loke for none of god. Mat. vi, It is tyme I think now to draw to a coucluſyon, seyng the hower is

full vp

full vp. I beleche and desire you fa-
thers by our Lorde Jesus chryst, ẏ
you gyue good chrstiane example in
your houses to your chyldren and
seruantes. Proue you exammynie
wel your hartes cōmyng to receiue
the sacramentes. If you fynd thys
in your selues that ye can be cōtente
to leade a chrysten lyfe here after,
ye may bouldly com, yf not, a way
leste ye be gyllty of the bodi & bloode
of the lorde. Or yf you do pourpose
as you be wont to do after the feast
of easter to ronne from towne to
towne, lyke madde men, to fall a
gayne to your olde cōditions, ban-
ketynge with your hores, and ẇ
your harlots, I do you to wytte,
you receyue yt to your damnatyon.
Thou that arte a father instantly
call vpon thy sonne or thy seruant ẏ
he come not hither to dyshonest the
borde of ẏ lord, or to receyue to him
hys owne

his owne iudgment, as paule speaketh. It is not one dayes busynes, all our life time we ought to emploi thys matter. We wyll not, after ỳ papystes maner, our gestes come to thys christẽ feaste Let the papistis goe wt their erores. It is no lyght thyng to receyue the body and blood of our lorde, here lyeth the weyght of all ỳ matter, ỳ we shuld hereafter lede a new lyfe, forsakyng our olde sinfull nature. Let all thinges spring of a faith vnfained, so al shalbe well both here and in the worlde to come, we shall bothe please men and all the Aungelles aboue, for they doo greattli embrace such as thei se adhore god sincereli, if we wold folow thys rule of charite, that we wolde loue our neighbour, as our selues & pray for all our enemyes, thã wold god haue greate delyte in vs.

Nether let vs thynke ỳ chrysten lyfe

lyke cõsisteth in wordes only, but in
workes and dedes, other els do we
nothyng but sclaunder the name of
chryst a monge infydeles. The lord
lyghten all our myndes with
hys grace, that we may
do all thynges to
his glory. And
to the edyfyenge of hys
Catholike church.
So be yt

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